

Christian Reflector.

Fear God and give glory to Him.

All Scripture is profitable.

God hath made of one

blood all nations of men.

Vol. 4.—No. 50.—Whole No. 181.

WEDNESDAY, DECEMBER 15, 1841.

CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

Worcester, Mass. and in New-York City.

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination; of Two Editors a year, payable always in advance. Individuals or companies, paying for six copies in advance by one hand, shall have the 12th and 13th gratis; or, if paid for by eleven copies, shall have the 12th and 13th gratis; or, if paid for by twelve copies, shall have the 12th, 13th, and 14th gratis; or, if paid for by thirteen copies, shall have the 12th, 13th, 14th, and 15th gratis. Ministers who will procure five subscribers and pay \$10 shall have a sixth copy gratis.

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Den. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

Foreign.

From London the Baptist Magazine.

English Baptist African Missions.

"Mr. Clarke," the writer of the following letter, is an excellent brother with whom we had the pleasure of forming an acquaintance in London.—Ed. Refl.

Mr. Clarke, in a letter dated Feb. 2, 1841, thus mentions them.

Arrival at Fernando Po.—Character of the natives.

We landed at Clarence on the first day of January, had a kind reception from Mr. Thomson, the agent of the West African Company, and were invited to remain (until lodgings could be found for us elsewhere) at his house.

On the first Sabbath of the new year I commenced preaching to the interesting people who reside there. I addressed them from Luke 10, "And the angel said unto them, Fear not."

For, behold, I bring you good tidings of great joy, which shall be to all people." About 250 attended, and in the evening I again preached, and had a still larger congregation to hear from my lips the words of eternal life.

On the Monday evening I commenced service in our dwelling, and every evening, when we are at Clarence, the people assemble in numbers varying from fifty to eighty and one hundred, to listen for an hour to the reading, and expounding of the truths of God. Dr. Prince takes his full share in the work with me; and is, I believe, the means of much good to myself and the people.

We meet in the cool of the morning and evening; we have the people seated in the yard, and worship commences about 6 o'clock, A. M., and again at five o'clock P. M. The people rejoice to hear, and some of them hope are feeling themselves sinners, and in need of a Saviour, and will soon show that the word preached has not been in vain.

The town of Clarence contains 170 houses, and 16 at Krou town, adjoining; besides 7 large houses belonging to the West African Company. There may be in Clarence 700 inhabitants, and of Krou town, at Krou town and hiding in the woods, 300. The Adeyehs, or aboriginal inhabitants, are from 5,000 to 10,000 souls; their correct number cannot at present be ascertained. We have met this interesting people at three of their towns, and had about 600 of them in all to hear from us the words of eternal life. They are a most harmless race of people, and are not so covetous as most of the Africans usually are. They gave us a very kind reception and expressed themselves glad that white men were about to instruct them respecting God, and the way to be forever happy.

About five miles from Clarence, are four Adeyeh towns, in which there may be about 800, or perhaps 1,000 inhabitants. The soil is amazingly rich, and continues to be so to the tops of the mountains. The land is cleared near the towns of the natives, but elsewhere is overgrown with tall trees and bushes. It is well-watered, and very well supplied with all the luxuries usually found in tropical climes.

Respecting the Adeyehs, or original inhabitants of the island, the following additional notice occurs, in another letter from Mr. C.

"I took a walk into the woods one morning, and came to a town of the Adeyehs," but for want of an interpreter, I could not talk to them of the Lord Jesus. I have now got a person, who was for eleven years among these people, and who understands their language as well as he does his own. He also speaks English moderately well, and will I hope, be able to do something for us among this people, who are something like the Adeyehs, the most degraded that exist upon the earth. A male and a female who reside in this town, who understand English, and are a little civilized, are already ranked among the number of our inquirers after truth. God grant they may be the first fruits of a rich harvest unto God.

"These Adeyehs are vulgarly called 'boobies'; their huts are scattered over the island in different directions. These nearest each other form a town, and of such I have got the names of above thirty-seven already; and have no doubt there are many, the names of which I have not yet been able to obtain; their numbers cannot be accurately known. They are a timid, inoffensive race, and usually kind to such as go among them in a friendly way; but among themselves, they sometimes have war, and fight with the long wooden spear and the knife. Their language is certainly very poor, and cannot be very difficult to acquire. It seems to me not so difficult as I have not yet heard a regular 'palaver'; but I have only heard the most deplorable sounds of a timid female Adeyeh teaching four of her countrywomen the truths concerning God, and his Son Jesus Christ. This may seem strange to you, but it was thus: last Sabbath I attempted to make myself understood, on my return from 'Krou Town,' in a very short conversation with one or two of these poor females. The result was, that five of them, neatly dressed, came to our dwelling on the following day; or one of them understood English, and in the simplest way I possibly could, I put words into her mouth to speak to the others, praying God to bless the feeble effort, and to write conviction on each of their hearts."

A native town.—Habits of the people.

We passed a night of broken slumbers, but awoke refreshed at grey twilight, and our ears were almost at the same moment saluted by the proclamation shouted by the king (according to promise), from before his hut to the awakening inmates of his village. The call was made in a peculiar metrical tone, agreeable to the ear, and in short harmonious sentences from a stentorian throat. An immediate and general response was given, just as if the whole population had simultaneously started into life at the first sound of their ruler's voice, and as if all were in the attitude of attention without their huts. Silent as death till his royal pleasure was fully declared, they then, as with one tongue, sounded their consent in tones like the gay and cheerful crow of a number of chattering birds. The king replied, and there was a short pause, till presently I heard a sound as of the rustling of leaves and shrubs, and forthwith started from the thicket that surrounded the play-place a ready company of expectant hearers. The sweet morning air, the music of the little songsters in the tree before us, the faithful voice of the heathen king, and the ready compliance of his simple subjects, the novelty and sublimity of the purpose for which they were assembling, altogether originated in my breast an inexpressible delight, and opened the day with unusual cheerfulness.

About 130 collected, dividing themselves into sections nearly corresponding with their ages. Here and elsewhere the women are the most tardy in giving attendance; the larger proportion who do come bring infants or children; their backwardness is partly referable to the custom of excluding them from palavers. When we have signified a desire for their presence and have stated that our palaver is for women also, and good for all, surprise has been manifested, and the women seem amazed and timid; they also betray a shame to appear in their naked condition before us, and crouch down and attempt to cover themselves as they approach or retire; they commonly shrink from our proffered hands at first interviews, and few take them with apparent confidence. Whenever too the subject of polygamy is named, or either of us kneels at prayer, or what is still more offensive, when Jesus is named, a laugh is excited; but I am disposed to believe that it is an expression of a vacant mind, surprised into something quite new to it, rather than indicative of contempt or repugnance. In the midst of my first address to them, and after I had striven to show them the fallaciousness of their superstitions, and to shake their confidence in their *dotters*, this man went on one side, and in a moment a great number gathered round him; I wondered what was to come, especially when thirty or forty ran off at great speed, as people pursued or giving chase. Our interpreter, however, made an agreeable solution of the riddle, by telling us that by command of the king, the runaway were gone to bring fowls to present to us a thank offering; fowls were handed to us, besides bread-kind, and rope (palm-wine), and we were told they were very thankful, wished to hear more, and would gladly welcome a teacher. They say "they must believe what white man say." We dispersed a few beads to the picaunian man, and gave him a shilling, and a tobacco-pipe, and also a dagger, and a present of some of the beads.

I shall add to the interest of this tale by a short account of a second visit we paid to them yesterday. We set forth at half past five, A. M., on foot, to see the people of Banapa, a village a little nearer than Basili. As we approached, those we first espied ran away from us, holding into the bush as usual; but as soon as we conveyed to them what our errand, to talk to them about "Dupee" (God), and that we were their friends came all across "the great salt water" to teach them his book, they peep out of their lurking places, and ere long are pleased more than they can express; and frequently after we have thus been fled from at our entrance, the contrast of conduct at our sortie from the villages has been very striking; they then laugh and gambol around us, and vie with each other who shall have the most of our regard. We had not succeeded in ascertaining Banapa of our intended visit, and therefore had a very scanty attendance, the more so as they are preparing for a festival to be held on Tuesday next, to provide for which many are in the woods hunting.

Thence we went to our better acquaintance the Basiliens, who no sooner saw us passing by their scattered huts than they came to welcome us as old friends, and as a matter of course, and unbidden, accompanied us to the play place."

This was in the forenoon, and our arrangement was to defer till the evening our preaching, as a time most suitable to them, for the convenient hours are in the first of the morning before they go to their farms or provision grounds, and in the evening after they return. We had come prepared for another night in the palaver house, but seeing so goodly a number of volunteers, and finding the chief would enlist many others, we quickly agreed to meet them as soon as we had cooked and ate break fast, during which operations we had about a crowd of spectators, with whom we endeavored to cultivate an intimacy. It was with great difficulty one or two could be persuaded to taste of our food; success was obtained with these by urging that we should take it as a token of their confidence that we were their friends.

Upwards of two hundred assembled: a more attentive auditory could not be given: sobriety and concern were depicted upon their countenances; and during the three quarters of an hour which I engaged them, by illustrations familiar to them, and calculated to convince them of the depravity of their hearts, and the alienation of them from God,—of his right to them, and of the only way they could become friends with him, and pointed out, by such parabolic figures as they could understand, their helpless state and need of a heavenly friend, they seemed not to tire, and showed the same respectful, earnest interest when Dr. C. followed and gave a concise exposition of the ten commandments. We

* An open space about 130 paces in circumference, where a shield called "the palaver house," where certain public or social business is transacted.

have great pleasure in visiting the aborigines, though so dark in their minds, disgusting in their habits, and so truly a distinct and neglected race, yet there is a simplicity, a harmlessness, and a childish good-nature belonging to them, which engages both the compassion and confidence of an observer; and though our ministrations amongst them are impeded by unacquaintance with their language, and by the difficulty of descending to the scale of their intelligence, yet I experience in these difficulties, and by the grace of God, a profitable humbling of a vain mind, and have that word most seasonably impressed, which says, "Without me ye can do nothing."

Before we separated we put a few questions, with a view to ascertain whether any effect had been produced upon them, and requested that if any one had felt the risings of sorrow for having lived so long a stranger and enemy to God, such a one would declare it; the general response was "Nobody's heart broken." I attach a value to this ingenuous response, and do not faint because of it, for the Holy Spirit works in man ere the subject can discern his operations, and the fact of these people having been two or three times summoned by the king in the interval of our visits, to be reminded by him, and by his grey-beard chiefs, of what the white men had said; may be the first beginnings of a heavenly struggle, it may be the kindling of a flame destined to consume the stubble of superstition and to light the way for these heathen people to the mansions of peace and purity.

From the London Baptist Magazine and Herald for Oct. 1841.

AMERICA.

LETTER FROM THE COMMITTEE OF THE AMERICAN BAPTIST ANTI-SLAVERY CONVENTION TO THE COMMITTEE OF THE BAPTIST UNION OF GREAT BRITAIN.

DEAR BRETHREN,—At the first anniversary of the American Baptist Anti-Slavery Convention held in the city of New York, on the 4th, 5th, and 6th days of May ultimo, the following vote was unanimously passed.

"Resolved, that we gratefully acknowledge the fraternal letter from our brethren of the English Union, and that our executive committee be instructed to reply to it at an early day."

In conformity with this resolution, and with sentiments of respect and Christian affection, the executive committee respond to your letter dated London, Nov. 18, 1840. Your letter being addressed to the care of the secretaries of the Convention, for publication in whatever way they might judge desirable, was immediately on its reception published in the Christian Reflector, Dec. 30, 1840.

In replying to it as the first communication from you to the American Baptist Anti-Slavery Convention, we may not overlook the repeated addresses from you on the same important subject to the American Baptist churches, bearing date, London, Dec. 31, 1833, and Dec. 31, 1839.

To the Pastors and Ministers of the Baptist Denomination throughout the United States of America, claims particular and grateful reference. The time when it was written, and the circumstances attending its reception in this country, as well as the wise, affectionate, and Christian remonstrances it contained, were adapted to impart to it a peculiar interest, and to give it permanency in the recollection of many of our American brethren. We had not at that time any Baptist anti-slavery organization to receive and publish it; but, though after much delay, it was printed by the Baptist abolitionists, as a circular, and did also appear in one or two Baptist papers. It served to increase the interest which had begun to be awakened among us, in view of the discreditable and appalling fact, that slavery existed to a wide extent among professed Christians in our beloved country, and was defended as a Bible institution. Its good influence is still felt by us; and, though it was answered by a number of our ministers, we recur to it expressly to thank you for it as the spontaneous fruit of gospel benevolence, and as an instrument of promoting a most desirable object. The great principle you there told us you had acted upon for the successful prosecution of the anti-slavery cause in Great Britain, namely, "the utter repugnance of slavery to the spirit and precepts of the Christian faith," has been ours also. On it we are willing to stand before an observing world, and by it even to have our conduct in the enterprise tried at that higher tribunal to which we are rapidly approaching.

As a Baptist Anti-Slavery Convention we do not intermeddle with political action, though as individuals we generally believe it to be our duty to act in the election of rulers, and to vote only for such men as we believe will in legislation carry out the same great principle.

In this connection we may also recur to your excellent letter of Jan. 15, 1838, addressed to the ministers and messengers of the Baptist churches in the United States: in which you say truly, that "if slavery were purified from all that is unrighteous and antichristian, its most strenuous political defenders would abandon it," for we should in that case have the system purged of its essential principle, that the slave is a mere chattel, the property of his master to all intents and purposes whatsoever. The abandonment of this principle is abolition, whether done by an individual or by a legislature, and short of this, all supposable amendments or modifications are unavailing. They leave the poisonous root beneath the soil to spring forth anew, and to produce it may be a sterner tree and more abundant fruit. In the same letter you state and obviate difficulties with which emancipation is thought to be encompassed. We have experienced difficulties, and do still experience them. We never for a moment indulged the hope of seeing our country freed from this great political evil, or our churches purified of this moral leprosy, without wise, and energetic, and long-continued labor; and even many sacrifices of property, personal ease, and reputation. Contentions in both church and state it was reasonable to expect. To accomplish this labor, and to sustain these trials, we have never thought ourselves sufficient, only as we should be guided, and strengthened, and encouraged by Him who commands his people to "deliver the spoiled out of the hand of the oppressor." But, with you, we confidently believe, that "let the

church's moral power be consecrated to this noble and godlike service, and slavery shall speedily expire, smitten as with terror from the presence of the Lord." In this belief we have been encouraged by the rapid spread of anti-slavery principles among us, and by the co-operation of our English brethren. Your example, though affectedly disavowed by the slaveholder, and those who abet or connive at his practice, is, we believe, producing important results on our ministers and churches, and is deeply felt by the slaveholder. The prompt, scriptural action of English churches in withdrawing from fellowship with slaveholders, and excluding them from your communion tables and your pulpits, strikes the master-chord of human sensibility. It is a savor of death unto death," in the nostrils of slavery, which had for ages snuffed with delight the mephitic atmosphere of corrupt principles in the church; and we hail the progress of purification going on in the churches as a sure and most hopeful precursor of near approaching freedom to the oppressed of every land. You will not cease, therefore, from maintaining the Christian position you have taken, and which you so honorably occupy. We are now brought to a crisis of momentous interest, when especially we need your sympathy and prayers, your counsel and co-operation. Some of our brethren, of irreproachable character and eminent usefulness, have recently experienced a relentless persecution in the churches of which they were, and some still remain, members, though several have been excluded for no other cause than their active benevolence on behalf of the slave. It would be remarkable if other cases should not occur; now especially, since the recent surprising, though not wholly unexpected, expulsion from the Baptist Board of Foreign Missions, of our beloved brother Elton Galusha, so distinguished for his usefulness in the churches, and so universally esteemed, except by those who either indirectly support the system of American slavery. The name of Duncan Dunbar, the worthy pastor of the Mac Douglas Street Baptist church, in the city of New York, has also been stricken from the same board.

As you will have received correct accounts of the meeting at Baltimore, through the press, before this will reach you, it is not necessary that we go into a statement of the facts associated with the exclusion of these brethren from the board. Of these transactions you will readily form a correct opinion. We are not disposed to give to them any extraneous coloring; but they are themselves a revelation of the secrets of the slaveholders' caucus in which the scheme of pacification was brought to maturity.

But we may be permitted to express the grief and humiliation we feel on witnessing the combination of some of our northern brethren with slaveholders, to effect the expulsion of all true-hearted abolitionists from all management in the affairs of the good cause of foreign missions, for the promotion of which they have labored earnestly with no less zeal than others. We have good reasons to believe, however, that an adequate corrective will ultimately be applied by our churches to the remarkable obligations to which we have alluded. The favorable reception of our delegates by you has strengthened the union of the Convention with our English brethren, and our confidence in your sincere attachment to the cause of the oppressed, and in your readiness to lend us that aid we need at your hands. We had hoped, however, that we should have enjoyed the presence of a delegation from you at our late anniversary. The disappointment was severely felt by all. We could excuse you only in the exercise of that "charity which hopeth all things." True, we were cheered by the visit of your worthy countryman, Joseph Sturge, who is yet in this country, and is received by thousands with merited respect; for the days of mob-law violation of the common courtesies of life are numbered, and the high character of our friend has secured to him the veneration of even our opponents.

We indulge the pleasing hope that we shall receive your representatives at our next anniversary, and if a second general or world's convention shall be determined on to be held in London in 1842, delegates from us may accompany them on their return. In the meantime, however, be pleased to continue a correspondence in which we take so deep an interest, and which cannot fail of the most beneficial bearings on our holy cause.

Let English Christians remember their American brethren in their supplications to "the Father of lights."

We are, dear brethren, and hope ever to continue, your fellow-laborers in the vineyard of our blessed Lord and Master, Jesus Christ.

Done by order of the Executive Committee.
NATHANIEL COLVER, Chairman.
CYRUS P. GROSVENOR, Secretary.

ON THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Same Magazine.

MY DEAR SIR,—Your readers, and especially those amongst them who take an interest in the "Bible Translation Society," will not have forgotten that the committee of that institution had the gratification of voting £1000 in April last in aid of the translations carrying on by our beloved missionary brethren in Calcutta, £500 towards the Bengali Bible, and £500 towards the Hindustani New Testament. The last overland despatch brought a letter from Mr. Thomson, dated Calcutta July 3rd, acknowledging the receipt of that remittance in the following terms:

"I have to acknowledge, which I do with many thanks, your kind letters of the 16th and 27th of April respectively, together with their enclosures, viz. a power of attorney, or duplicate of a bill on the governor-general for £225 13s. 10d., a contribution from the American and Foreign Bible Society, and the first of a set of bills for £1000 from the Bible Translation Society. A thousand thanks twice told for this timely aid. The whole has been anticipated, or nearly so, by works already done. The receipt of these contributions has brought great relief to my mind, and the kind language with which the remittances have been accompanied affords us encouragement to press forward in our delightful and all important work. I long to write to the worthy secretary of the society,

and express the lively sense we entertain of the kindness and value of his exertions on our behalf, and on behalf of the myriads who are looking to us for the word of life."

It will be perceived, that before the arrival of this money it had been anticipated by the zeal of our brethren and the necessities of the heathen. It is for our churches to determine whether the important work of giving to the famishing millions of India the bread of life shall be impeded or pressed forward with unabated vigor. What their determination will be I have no doubt; but they will, I trust, bear with me, if I urge that it should be as prompt as I am sure it will be benevolent. "While Rome is deliberating Saguntum perishes."

Many churches and many individuals have from its formation intended to contribute to the Bible Translation Society, who as yet have not acted in its efforts by sending their contributions. How let it be remembered, since death, by the meantime has been putting thousands of the designed objects of their bounty for ever beyond their reach.

Shall I be excused if I mention, that as a consequence of my last letter, inserted in your August number, I had the pleasure of receiving by post from a generous individual a cheque for £20; and as the result of a former, a contribution in manufactured goods fit for the Calcutta market of the value of £200. These examples I may be permitted to exhibit to all who have the ability to imitate them. Your pages are the only medium through which I can do this, and you will have scarcely less pleasure than myself should your civility in giving a place to my communications lead in renewed instances to similar results.

I am, my dear Sir,
Yours very truly,
EDWARD STEANE.

Canterbury, Sept. 18, 1841.—Hid.

Slavery in Brazil.
London, 9th month, 20th, 1841.

To the Editor of the Anti-Slavery Reporter.

SIR,—As I was careful in all cases to search for the evidence of others on slavery in Brazil, in order that I might justify my own observations, I sent transcripts of queries to different residents in that empire. Of these I select the replies of two distinguished individuals, one of whom wrote his own answers, and forwarded the paper to the other, who, having read and approved, added some further remarks thereto. You have seen this manuscript, and are aware of the respectability of the writers, their long experience, and exalted station.

I have transcribed their answers to the following queries, and have affixed to them the double inverted comma, to the opinions of others the single inverted comma; thus distinguishing them from such further information as I myself have attached to most of them.

What is the state of aged, infirm, and worn out slaves? "Often very destitute. When unfit for work, they are generally turned out of the house by their master (to do which he must give them their freedom), to shift for themselves. This is often the case also, when negroes become blind, or otherwise unserviceable—and unfrequently when a negro is a confirmed drunkard, or unmanageable. I have seen them in great destitution, and once found at my gate an old man, either in a dying state, or very infirm. We sent him food and water for some short time, but I am told that, one day when I was out, the police removed him."

In confirmation of the above account, I translated the following from the French traveller, St. Helaire, vol. i, p. 262.

"In this city (St. Joan del Rey) I was astonished at the number of mendicants who filled the streets. The curate assured me he gave alms every Saturday to more than 400 beggars. These are old negroes and mulattoes, infirm and incapacitated for work. Barbarous masters take all profit from the youthful days of their slaves, which they even shorten by compulsory labor; and when they can no longer derive benefit from these unfortunate, they disencumber themselves of them by manumission. Thus they have no other resource than to beg, and to become a public burden. One cannot but shudder with indignation, when one reflects that this barbarity is repeated so often in a country where provisions are so abundant, and where it would cost so little to the slave proprietors to pay to humanity and duty so sacred a debt. Is it not inconceivable that the laws have made no provisions against this horrible abuse of manumission."

I observed the very same practice in St. Joan del Rey, and also in the villages and roads on my journey to the Gold mines. Space does not admit of a detail of the painful effects of this abuse of manumission.

Is suicide prevalent among the slaves? "Several instances of it occur in Rio de Janeiro annually."

I copy from the *Journal de Commercio*, 1st February, 1841, an extract of the trial of the slave Souquin, for the murder of his wife and child of two years, and four months old, in the petty session of the 23rd January, 1841. "The defendant said that his name was Joaquim, that he belonged to the Benguela nation, a currier by trade, did not know his age, was the slave of Cyro Candido Martins de Brito, and married to the negress Maria Carolina of the Mina nation, by whom he had a daughter, Innocencia, now dead. Said it was true that he murdered his wife on the night of the 11th instant, his motive for so doing, was that she lived unhappily with her owner, who exceedingly maltreated her as well as himself the defendant—that this maltreatment consisted in blows of the whip and palmatoria, and the defendant was incessantly threatened with the house of correction, and the road to the mines, also that his wife should be sent away from him. That his daughter was not ill-treated, because she was yet too young, but, in order that she might not experience her parents' fate, he murdered her also. Further declared that he committed the deed with his trade knife, which he carried home from his work with the intention of murdering himself, his wife, and child. Being asked if he were in his sound mind, he replied, Yes, that he well knew what he purposed to do, that he did not kill himself as he had intended, because he had not time ere he was seized."

Another instance of the frequency of suicide, was related to me by an officer of the Rio de Janeiro company (this company have no slaves): viz.—

That an acquaintance of his had purchased thirty African negroes, who were so affected by malaria (a disease arising from a reboiling miasma to return to their country) that one and another, day after day, hanged themselves, till

Is care taken of pregnant females?—"Very little."

Are any privileges allowed to mothers with young children?—"Their treatment entirely depends on the will or whim of the master or manager."

In the large towns or cities, it is the usual practice to hire out the mothers as wet nurses, which frequently causes the death of the infant. The following occurrence took place a few days prior to my departure from Brazil. A confectioner in the Cateio, a short distance from the city of Rio de Janeiro, sold a negress without her child to an inhabitant of the capital. On being informed of her fate, she firmly refused to submit to it, unless her child went with her; whereon both her old and new master began to beat and drive her out of the house. When in the street, the poor creature, laid herself down on the pavement, and there appeared resolved to die under their off-repeated blows of sticks. Finding her thus determined, they caused her to be lifted into a cart, and ordered one negro to hold her down while another drove her off. On arriving at her new master's door in the city, she again laid down in the street, and there also they beat her in such an unmerciful manner that even the very neighbors remonstrated, but, nevertheless, she was obliged to submit.

How soon after their confinement are mothers obliged to resume their labor?—"Generally in ten days or a fortnight; but this is not so great a hardship as might be supposed in England."

Is the mortality amongst children great?—"I should think so. I often pass the corpses of negro children going to interment than of any other. Some estates never rear children, others many."

The neglect of children is the consequence of the slave-trade, which the Brazilians consider, furnishes slaves at a cheaper rate than they can raise them.

What care is taken of the sick?—"This entirely depends on the disposition and ability of the master."

A humane rich man may do a great deal for his slaves; but as the mass of slave owners, are poor, their comfort in sickness cannot be attended to. The English gold mines have excellent hospitals and resident medical men. I was present when a convalescent was sent by the doctor to work. The negro asked the captain not to give him night-work, said he was very weak, and I confess that I thought it was far too soon to have sent him from hospital: he appeared very feeble.

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I observed the very same practice in St. Joan del Rey, and also in the villages and roads on my journey to the Gold mines. Space does not admit of a detail of the painful effects of this abuse of manumission.

Is suicide prevalent among the slaves? "Several instances of it occur in Rio de Janeiro annually."

I copy from the *Journal de Commercio*, 1st February, 1841, an extract of the trial of the slave Souquin, for the murder of his wife and child of two years, and four months old, in the petty session of the 23rd January, 1841. "The defendant said that his name was Joaquim, that he belonged to the Benguela nation, a currier by trade, did not know his age, was the slave of Cyro Candido Martins de Brito, and married to the negress Maria Carolina of the Mina nation, by whom he had a daughter, Innocencia, now dead. Said it was true that he murdered his wife on the night of the 11th instant, his motive for so doing, was that she lived unhappily with her owner, who exceedingly maltreated her as well as himself the defendant—that this maltreatment consisted in blows of the whip and palmatoria, and the defendant was incessantly threatened with the house of correction, and the road to the mines, also that his wife should be sent away from him. That his daughter was not ill-treated, because she was yet too young, but, in order that she might not experience her parents' fate, he murdered her also. Further declared that he committed the deed with his trade knife, which he carried home from his work with the intention of murdering himself, his wife, and child. Being asked if he were in his sound mind, he replied, Yes, that he well knew what he purposed to do, that he did not kill himself as he had intended, because he had not time ere he was seized."

Another instance of the frequency of suicide, was related to me by an officer of the Rio de Janeiro company (this company have no slaves): viz.—

That an acquaintance of his had purchased thirty African negroes, who were so affected by malaria (a disease arising from a reboiling miasma to return to their country) that one and another, day after day, hanged themselves, till

he thus lost sixteen of their number. That the seventeenth was discovered in the attempt, and cut down ere death had done its office. That the owner, fearing he should be ruined by the loss of all these slaves, resolved to deter the remainder from committing suicide by inflicting a severe punishment on this unhappy creature. That he accordingly ordered him to be very severely flogged; and, as soon as he was sufficiently recovered, administered another, and so on, until the slave had received six floggings. That he then, offering the poor sufferer a rope, desired him to hang himself with it. That, on his being unwilling to do this, he flogged him the seventh time for disobedience to this order. As no more attempted to hang themselves, this was considered an effectual remedy.

I think I have now extended my letter sufficiently for the present, but shall continue till I have completed the replies to fifty-four of your questions.

I remain, Sir, your's very truly,
GEORGE PILKINGTON.

RIO BUENO.

The following pleasant extract is from a letter written by Mr. Cornford, August 4th:—
I have the pleasure to forward you, on this occasion, the information that on the 26th of June, eighty-one persons were baptized in the sea at Rio Harbor, and on the following day received as members of the church under my care. But as these were far from comprising the number who were judged fit subjects for communion with the church, the ordinance of baptism was again administered at Rio Bueno, on the 31st of July, when thirty-eight individuals received the rite, who were on the following day admitted to the Lord's table. Other persons who applied to be thus numbered with the followers of the Redeemer I have been compelled, for a time, to refuse, simply because I had not sufficient time to examine them fully. Some of them had walked ten or eleven miles before seven o'clock in the morning, and it was with sincere regret that I refused to converse with them until another opportunity should present itself. In conversing with those who were approved, I could not help feeling the force of the scripture, "I saw you to reap that wherein ye bestowed no labor," for all of those hitherto examined by me, only one has professed to have received real good from my instructions. From her case I have gathered some encouragement, as she feelingly said, "At Rio Harbor we hear de words dat break my heart," whilst from what I have already known, there is certainly a hope that when I have finished my course, if not before, fruits will appear of which I can now know nothing.

It is now my object, dear sir, to entreat you if possible to induce the committee to send me out a schoolmaster. I would keep the school myself, could; but I cannot. I would obtain the money from the church if I could; but that I cannot do. I will forward my accounts for the half year as soon as I can, and from them you will plainly see that the 500 people I have under my care have done their best. The house at Calabar is undergoing very extensive repairs, rendered necessary by the rotting away of much of the wood work; and for these repairs we have paid our way. Horses and chaise have also been bought and paid for. Thirty pounds sterling is contributed for the African mission, &c. &c. And for three months the children formerly attending the school have been, to the grief of their parents, more idle vagrants. What can I do? the supplications for a school are repeated every week; but when I ask for more money they reply they do cheerfully give us much as they can. Will you be so kind as to do what you can to obtain assistance for me?

Shipwreck of Mr. and Mrs. Littlewood.
The sympathy of the reader will be excited on learning that Mr. and Mrs. Littlewood, having escaped the perils of the longer voyage from this country to New Providence, were shipwrecked in proceeding from thence towards Turk's Island; and that, though they were saved, nearly every thing which they took with them from England was lost. The following is Mr. Littlewood's account of the event:—
On Tuesday, July 21st, as we were beating our way, the vessel was carried by a strong current to the windward of the Southampton reef, the captain exclaiming that he was on the lee side of them. Mrs. L. and myself were very ill, and not being comfortable, as our fears had been much excited, we took only a part of our clothes off. We were just dozing when the vessel struck the rocks; we were sensible of what it was, and put our arms on immediately. We were on deck, and found every one engaged in trying to get the vessel back, but she still forced herself further into them. The long-boat was soon put off, and the mate tried to find the deepest water; we were then pained to learn that we were on a complete reef of rocks, and it was impossible to get the ship off. We could not get clear of the reef, as we were surrounded by rocks, some standing out of the water, others two or three feet under it, and besides the reef extended for miles. Every hope of saving the vessel was gone. When the captain saw this, he ordered the vessel to be saved, unless she could be forced from the reef, as we should not be able to clear the rocks ourselves. We have a signal of distress by a light, and early in the morning by a flag, but it was all in vain. Never was the morning watched for with greater anxiety; but as every prospect of being saved died away, we calmly resigned ourselves into the hands of the Lord. I have not a cloud of joy, but still was happy. I felt the Lord's presence to be sweet: it did indeed comfort our hearts. As we could get no assistance, it was planned to send the mate and a few others to Conception Island, to see if any help could be afforded from thence; but just as they were leaving, we found that the vessel was turning much on the lee-side; this was fortunate, for if she had gone on the other, we must have been lost, as there was deep water on that side for ten or twenty yards. In a moment she gave a tremendous crash, and sunk immediately about ten or twelve feet lower. There was then a general rush for the boats; Mrs. L. fell from the top of some boxes, that were piled up with the hope of saving them, into one of the boats, or rather she was caught by two men, and thus mercifully saved. When every hand was safe, we found we thought it the better way to make for land, as soon as possible, as we were afraid the vessel would fall on her side and turn us over. We tried for a long time, but could not clear the rocks; we again returned to the vessel and soon made the second and third attempt without success; at length the mate, after striking a little before, cleared them, when the captain, myself, Mrs. L. and two sailors succeeded. The sea was very rough, and every moment we expected to be turned over, but through God's assistance, we were landed safely on Conception Island about 9 o'clock on Wednesday morning, and though there was not a single individual to receive us and make us welcome, we spent three of the happiest days in our lives there. We shaded ourselves by an awning that was saved; the only thing we wanted was water. We saved two guns, powder, and shot, so by this means we supplied ourselves with arms, and also had plenty of fish. The next day the captain went to Cut Island, and obtained assistance. On Saturday, at three, we left Conception Island for Nassau. Though the accommodations were bad, we felt happy in obtaining such. We arrived here on Monday morning in a little before five, quite exhausted, not having our clothes off to sleep for a week. We went immediately to the Mission-

house, where we received the greatest kindness, and were enabled to rest on the goodness and mercy of God. I am satisfied that the Lord has done all this in love; he has some wise end in it; I pray that it may be sanctified to me and to all. I will give myself afresh to him; I am not my own, and with his assistance will glorify him in my soul and body which are his. Dear sir, pray that I may be supported and may be willing to comply with God's will in any shape. I am anxious to be reconciled to Turk's Island, but as the friends generally think that it would be unwise until the hurricane months are over, I suppose I had better remain here for a time. Should the society be inclined to send Mrs. L. and myself another outfit, including a medicine chest, we should feel obliged, and should prefer the linen and clothes yet so in Halstead. We will leave this to you. The case in Nassau is in a good state; brother Lyall alive, and is very much beloved, and exceedingly useful. This evening I attended a prayer-meeting at the old chapel; there were at least five hundred present. The Lord is about to do great things for this people. If the Baptists will while it is called day, they will soon reap a glorious harvest. *Ibid.*

DESIGNATION OF MR. GIBSON.

The Rev. Robert Gibson, B. A., Stepien College and University College, London, was publicly set apart to the work of a missionary at the Baptist Chapel, Watford, on Friday, August 6th. The Rev. Mr. Cones began the service by reading the 72nd psalm, and offering prayer; Mr. Hinton delivered an introductory discourse, in which he exhorted the laity to the work of the Lord. Mr. Gibson was then designated by Mr. Hinton, and the usual questions, to which Mr. Gibson replied; Mr. Hull offered the designation prayer, and Dr. Murch gave the charge. The interesting service was concluded with prayer by Mr. Elvey. Though the weather was unfavorable, the attendance was becoming; and those who were present appeared to feel a sacred pleasure in the engagements of the evening.

Mr. Gibson's departure for Calcutta was announced in last Herald.—*Ibid.*

Miscellany.

Church Communion.

Extract from Penlidon's "Dialogue."
Presbyterian.—How, my brother, do you make it out, that we are not in favor of free communion, when we cheerfully invite you all to the Lord's table?

Baptist.—Suppose that a candidate should be refused admission into your church, because he is not a Baptist?—How, my brother, do you make it out, that we are not in favor of free communion, when we cheerfully invite you all to the Lord's table?

Presbyterian.—Most certainly! But suppose we were so far to dispense with our creed, as to retain the offender? This surely would not be close communion.

Baptist.—My friend, if your church were to retain this minister, would he not retain in her bosom the very elements of discord and division? Can a house divided against itself stand? Can two walk together, except they be agreed? And if you could dispense with this part of your creed, and fellowship this minister, I see no reason why you may not with the same propriety, unite with the Baptist Church and fellowship them. Nothing would hinder but your mode of church government, and that those who were your ministers from becoming pastors of Congregational churches, that surely could not be a desirable result.

Presbyterian.—I see plainly, my brother, that there would be a glaring inconsistency in retaining this minister. The very principle which we must adopt to do it, would if applied eventually overthrow our denomination.

Baptist.—My friend, be cautious in avoiding this inconsistency, that you do not involve yourself in another. Indeed, the very principles of church communion, adopted by Pedobaptists, frequently involve them in the most gross inconsistencies.

Presbyterian.—How do you make good that statement?

Baptist.—My friend, Pedobaptists and mixed communion Baptists, not only uniformly invite to their communion those whom they would exclude, if they were members of their church, but almost invariably censure the Baptists because they will not do the same. As an illustration, let us suppose that in his observance of the ordinance, the minister I instanced must be excluded. He pleads in justification of his course, that he can find nothing in the Bible to sanction either infant or adult sprinkling, and that two of your most distinguished divines, John Calvin, the founder of your church, and Dr. Comber, the learned translator of the four Gospels, declare unequivocally, that "the word BAPTIZM signifies to immerse, both in sacred and classical authors," and Calvin adds, that "it is certain that immersion was practised by the ancient church," and that Christ requires teaching baptism, and will have believers baptized in obedience to this rite; etc. yet he would exclude him. Suppose now that this minister unites with the Baptists. This simple act, without any change of sentiment, qualifies him for communion at the Lord's table; and because he will not unite with the very church that excluded him, in his observance of the ordinance, he is excluded of being a bigoted close communionist—"breaking the church in pieces, by contending for rites and forms," and non-essentials, etc.

Again, suppose that this excluded minister, instead of uniting with the regular Baptists, should unite with the "Free will" Baptist community. He could then take his seat at the communion table with the very church that excluded him. In this case, your church would commune with their excluded members. Can they do this with any propriety?

Now, my friend, it is evident, from what has already been said, that if a minister, or other member be expelled from any division of the Protestant Pedobaptist church, for holding and promulgating doctrines or sentiments which the church deem erroneous, yet, by connecting himself with a church which holds the same doctrines, and is engaged in disseminating the very same doctrines and sentiments for which he was excluded, (be that church Episcopal, Methodist, Presbyterian, Free will Baptist, etc.) he immediately becomes qualified, by this act, to return and unite in a joint-participation with the Lord's Supper, with the very church that excluded him. Hence, it is obvious, that the terms of communion adopted by Pedobaptists may oblige them to commune to-day with those whom they excluded yesterday. What, I would ask, can be more palpably absurd, or grossly inconsistent than this? How can your denomination unite in the Lord's Supper with those of other denominations, whom you would exclude, if they were members of your denomination? Or, in other words, how can your fellowship that conduct in the members of other denominations, which you cannot fellowship in your own? Is there in other denominations, less sinful or offensive than in your own? Or is it turpitude removed by systematic organization carried into effective operation, for its universal dissemination?

The New York City Corporation it is said in the Herald, have issued four hundred more licenses for selling liquor, than was granted last year, and there is still a daily issue of more.

Missionary Intelligence from Asia.

The following intelligence concerning the American Missions in Persia, and the death of the King of Cochinchina, the persecutor of the Christians, comes through the German papers, under date of Paris, Oct. 27.

The foreign missions here have twice received from the east news important, if confirmed, not merely with regard to the missions themselves, but also in a political point of view. The accounts are as yet vague and confused, but the next post from India or the Levant must contradict or confirm them. The first intelligence was that all the Chaldean Christians of Koordistan had been converted to Protestantism. The Episcopal church in America has for five years had an active mission at Urmees on the Persian frontier, in order to convert the Nestorians and Chaldeans. The English missionaries have also had a few converts among them, one of whom, Mr. Rassam, is a man of much talent. The American missions follow a very sensible plan. They admit all who wish for instruction into the schools and mission houses, and content themselves with explaining the Bible and giving instruction in different branches of useful knowledge, without in the smallest degree opposing the religious creeds and habits of their scholars and guests. Many Nestorian bishops have from time to time visited the mission houses, attended the schools, eaten at the tables of the missionaries, and lived on the best terms with them, for they have seen that the missionaries are sincere, and that the Nestorian church, but only aimed at improving the clergy, in order that the latter might themselves be enabled to improve their doctrine and liturgy. They wished to reform the church through the church itself, and if the tidings we have received are true, they seem to have succeeded. The consequence will be, that the foreign missions here will send a reinforcement of Catholic missionaries to Koordistan and Persia, in order to oppose this unexpected movement. This intelligence is of political interest, inasmuch as the Catholic party necessarily inclines to France, and the Protestant to England, to whatever country the missionaries themselves belong. The second intelligence, on the contrary, is favorable to Catholicism and the French interest being a report of the death of the King of Cochinchina, Minh Menh, who had persecuted the Christians, in the bitterest manner, ever since his accession in 1823.

The French missionaries have since then been in Cambodia, which put their government in such danger, that the Catholics. Ten years ago he drew up a declaration, founded on the political morality of the Chinese, and the moral state of the country, in which he declared that he would not recognize the French missionaries as full of romantic histories of flights and dangers in caves and morasses—of exile among the barbarous tribes of the mountains, and particularly of the execution of European and native priests. Minh Menh appears to have always looked upon the French missionaries as a dangerous element in the country, and he has since then been endeavoring to get rid of them. He passed a great part of his life in civil and foreign wars, but he had not talent enough to train his people to martial enterprises, and he relied chiefly on foreign aid. He founded a sort of Navy, which consisted of a few American vessels, and of two steamboats which he obtained from Calcutta, and which he hoped to use against his enemies the Siamese; his land army he strengthened by Malays from Celebes, whom he disciplined to a certain degree. His wars however were always unsuccessful, and ruined his people. Whether the Catholic party will now chiefly of a few American vessels, and of two steamboats which he obtained from Calcutta, and which he hoped to use against his enemies the Siamese; his land army he strengthened by Malays from Celebes, whom he disciplined to a certain degree. His wars however were always unsuccessful, and ruined his people. Whether the Catholic party will now chiefly of a few American vessels, and of two steamboats which he obtained from Calcutta, and which he hoped to use against his enemies the Siamese; his land army he strengthened by Malays from Celebes, whom he disciplined to a certain degree. 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